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Peace Prospects.

In one of his sermons the famous preacher, Frederick Robertson, of Brighton, makes an impassioned plea for peace, basing it upon man's strongest need. He says: "The deepest want of man is not a desire for happiness, but a craving for peace. The real strength and majesty of the soul of man is calmness, the manifestation of strength, the peace of God ruling, the word of Christ saying to the inward spirit, 'Peace,' and there is a great calm." Peace, as he understands it and pleads for it, is the opposite of passion and of labour, toil and trouble. It is "that state in which there are no desires, in which there is no misery, no remorse, no sting. And to this, says the Apostle, ye are called—the grand peculiar call of Christianity is the call, 'Come unto me, all ye that labour and are heavy laden, and I will give you—*Rest.*'"

Peace as thus emphasised is an inward possession of the soul, not incompatible with external disturbance, and yet seeking to reflect itself in outward quietude. It was the most precious legacy bequeathed by our Lord to his disciples: "My peace I leave with you." But, obviously, if it finds its fullest consummation it demands a world at peace, a kingdom in which it has realised itself. Thus, while so-called Christendom is characterised by conflict and unrest, Christ's bequest is in reality a dead letter. There could not be a stronger indictment of society while it is true that Christ gives a peace "not as the world giveth."

The community, no less than the individual, needs peace. We behold our country sadly torn and rent asunder, man's inhumanity to man marring its fairest centres. How powerless seem the churches to make objective their own evangel of peace and goodwill! The situation abroad is full of difficulty and danger. Europe is once again an armed camp, and devastating war not outside the range of possibility. It is a tremendous problem to maintain the peace and to perpetuate it. It must be increasingly recognised by men everywhere as a paramount Christian duty.

We cannot but believe that like many big problems it has a small end, and here it has to be tackled. If peace be not first an individual possession, and thence an all-embracing power, it is nothing. No legislative enactment or governmental control will make it real or permanent unless it be personally valued and secured. We have to re-ponder yet again those wise words of old time: "Keep thy heart with all diligence, for out of it are the issues of life."

Notes of the Month.

The Annual Services and Meeting of the Ulster Unitarian Christian Association are fixed for the 8th and 9th April respectively. The Services will as usual be held in the First Church, Belfast, and the Annual Meeting in the Central Hall. It is sincerely to be hoped that both will be well attended. The Association is fully alive to the opportunities created by recent events in the North of Ireland, and is desirous of making the most thereof. But in order to do so it needs the support of its friends, and could do greatly increased work were it provided with larger financial resources. May it secure both moral support and financial aid at its annual gatherings.

* *

We gladly record the fact that an old friend and supporter of the Association has consented to preach the Annual Sermons and speak at the Annual Meeting. This is the Rev. Alex. Gordon, M.A. The fact of his officiating should impel us all to secure the complete success of the meeting. Here, where he did so much good work in the past, and where he is ever a welcome visitor, we shall assuredly try to do him honour and do the cause for which he will plead fitting service.

* *

The attention of our readers is called to the meetings of the Triennial Conference which are to be held in Manchester from April 16th to 20th. Full details of the gatherings have already appeared in the columns of "The Inquirer" and "The Christian Life," and we therefore do not need to reproduce them here. They make plain the variety and attractiveness of the subjects and speakers so carefully selected by the National Conference Committee. With grateful recollection of the stimulus and inspiration received at earlier conferences we hope it may be possible for the North of Ireland to be represented, not only by some of its ministers, but also by representative lay members. No other series of meetings brings into friendly and helpful communion so many members of our scattered congregations. That alone is ample justification for the holding of such a conference, but there is also the equally important personal feature of residence with old and new friends during the meetings. We wish for the Conference in these and in other respects the greatest possible success.

* *

We are glad to be able to offer our readers this month the first of a series of short articles from the pen of the Moderator, which will deal with fundamental aspects of religion. At a time when many minds are re-considering old faiths in the light of new knowledge it is helpful to realise what survives change. We hope that this series of articles will serve to encourage thought on the fundamental verities of religion. If we do not welcome compulsory creeds we nevertheless need each of us a personal credo.

* *

We remind our readers that as was the case last year so again this, the Annual Meeting of the Irish Non-Subscribing Association falls within the month of April. In all probability the exact date will be April 10th, since its occurrence in the third week of the month would clash with the National Conference Meetings in Manchester and thereby be responsible for a small attendance of members. By the avoidance of that we trust a good gathering may be possible. It will be held in the First Church, Rosemary Street.

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Young People's Page.

EASTER.

The feast of Easter, which we celebrate in commemoration of the resurrection of Christ, was kept, long before Christian times, as the Saxon festival to the goddess of spring—Easter, who heralded the dawn of the new year which then began in March. According to an Act of Parliament of George II.'s reign, Easter Sunday is "The first Sunday after the full moon which happens upon or next after the 21st day of March (the vernal equinox), and if the full moon happens upon a Sunday, Easter-day is the Sunday after."

So we see that Easter is a moveable feast, and being the most important and the oldest it settles the time of all the other moveable feasts throughout the Christian year. There were many disputes among the early Christians about the time to observe Easter. The Nicene Council—A.D. 325—tried to bring about a general usage, but there were many difficulties. Even at the present day there is a Bill being brought forward to make Easter a fixed feast and by so doing fixing all the Church feasts. We associate eggs with Easter, and this is another pre-Christian custom into which the early Church put a Christian meaning. The practice of giving Easter eggs is Persian, and is symbolical of the mundane egg, made by the Creator, and from which the Phœnicians, and from them the Egyptians, Hindus, Japanese, etc., said that the world was hatched. Christians adopted the custom to symbolise the resurrection —the new life bursting out of the egg-shell "tomb"; and the eggs were often coloured red to symbolise the "blood of the redemption." In one of the London churches—St. Mary Woolnoth's, Lombard Street—as the congregation leave the church on Easter Sunday, a coloured egg with the words, "My Redeemer" on it, is presented to every one. Originally Easter eggs appear to have been taken to the priest, who sprinkled them with oil, and burnt incense and blessed them—"Bless, Lord, we beseech Thee, this Thy creature of eggs, that it may become a wholesome sustenance to Thy faithful servants, eating it in thankfulness to Thee, on account of the resurrection of our Lord" (Pope Paul V. Ritual). In the Greek Church the custom still retains its religious significance, but elsewhere it has come to be a thing for children, and in towns, instead of the dyed, real eggs, it is generally chocolate and sugar eggs that are given to children. In North Wales, the children go from house to house "clapping" for eggs, just as they go for apples at All Hallows, and pies at Christmas. This custom, like so many others, is dying out; it was not confined to Wales, but was common in Lancashire and Cheshire. One old "Rhyme" used to be :—

Please Mr. ——
Please give us an Easter egg.
If you do not give us one,
Your hen shall lay an addled one,
Your cock shall lay a stone."

At the little village of Biddenden in Kent, every Easter Sunday, from the beginning of the 12th century to the present day, doles of bread and cheese are given out by the church wardens to the poor of the parish, and hard baked rolls to visitors. These rolls have stamped on them a representation of the foundresses of the feast—twin sisters Eliza and Mary Chalkhurst, who were joined together, like the Siamese twins, and who died together when they were thirty-five, leaving lands to the churchwardens to supply money to provide bread and cheese for the poor.

"Heaving" was another Easter custom, now extinct. On Easter Monday the men to used to lift the women whom they met three times above their heads and demand a forfeit; and the women were supposed to do the same to the men on Easter Tuesday. This "heaving," or lifting up, had reference to the rising of Christ from the dead.

There is a beautiful custom observed at Capri, a little island only about 3½ miles square, and lying just outside the Bay of Naples. On Easter Sunday morning at sunrise, the inhabitants of the island, men, women and children, all flock to the church, each one carrying a little birdcage with a captive bird in it. A service is held, and at the close the priest and people go out to the open ground in front, and after prayer the priest speaks of the tomb being found empty and the spirit of Christ being risen; then at a sign, each worshipper opens his cage, puts in his hand, and sets free the bird, so that the blue sky is quite dark with released birds.

This year Easter-day and All Fools' Day—April 1st—are identical. The origin of All Fools' Day is often discussed and argued about, but it is probably a remnant of the old New Year's Day festivities, which commenced on March 25th and ended on April 1st.

Fellow Labourers.

Not a star our eyes can see
Shines alone for you and me;
Distant worlds behold its light,
Ages hence 'twill shine as bright.

Not a flower that breathes and blows
Just for us its perfume throws;
Hosts of happy insect things
Brush it with their quickening wings.

Brooks, as from the hills they flow,
Make green meadows as they go;
Cataracts of wrathful sound
Turn the mill-wheels round and round.

Each strong thing some service gives
Far and wide; and nothing lives
For itself or just its own:
'Tis but death to live alone.

THEODORE C. WILLIAMS
("Christian Register.")

The Idea of God.

(By the MODERATOR.)

Of the very numerous assertions we should consider ourselves at liberty to make on the strength of what we call knowledge, some we could base upon knowledge we had acquired for ourselves, but the vast majority would be repetitions of the statements of others whose claim to knowledge we judged, by process of reasoning, to be sound.

If I affirm that the alternations of day and night are due to the rotation of the earth, whereby all parts of its surface are successively for a while exposed to and afterwards successively for a while withdrawn from, the light of the sun, I do so on the strength of knowledge which belongs to other people rather than to myself. Had I been left to myself, without the advantage of other people's knowledge, I might have concluded, and even confidently asserted, that the alternation of day and night was due to the rising of the sun above the horizon in the east and its passage across the sky every day, and its descent below the horizon and its passage from west to east out of sight every night. Yet the previous explanation is preferable not merely because I am assured that the person or the people who first made it proved that it was true; but because, once it has been made, many things which would otherwise have remained inexplicable are easily explained. In like manner, if any one says there is a beneficent Spiritual Being whom it is convenient to call God whose existence is of importance to every man as affecting his own existence, he probably makes the assertion on the strength of knowledge other than his own; or at all events when any one accepts the statement for the first time it is probably upon the assumption that someone else had veritable knowledge of the fact before he knew it himself. In other words it may be said in answer to the question, "How did any one come by the idea which he has, that God

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman,** contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association hav authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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The Inquirer

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Founded 1842.

Editor, - - REV. W. G. TARRANT, B.A.

The PRESIDENT OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION (Mr. C. Sydney Jones), speaking at Newcastle, in November, "gladly recognized the increase of dignity and influence for our whole Movement resulting from the way in which *The Inquirer* is now being prepared and Published."

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exists ? " that it was given to him. If everyone became now, and remained continuously, silent about God ; and if all books, or all scriptures, and all pictures which contained any allusion to the fact or supposition of His existence were abolished ; it is extremely improbable that the inhabitants of the earth yet to be born would in the first generation conceive of such an idea. If we could go back a long way into remote antiquity we should find undoubtedly a time when the idea of God which we possess was not entertained. Yet in its place we should find some kindred idea, related to it as a father is related to his son, from which it had been evolved. An idea, for instance, that there is some agent other than human, malignant rather than benign perhaps, which has power to affect men's welfares. The consciousness of circumstances which find their explanation in the statement of some such idea as this is so essential to our conception of a human being as distinct from creatures of an inferior order that we may say, that the idea was neither suddenly not gradually invented by men themselves, but gradually impressed upon their mind by God himself during the process of evolution in which the human race began to rise unmistakably above all others.

Once the idea of God has been expounded it is found acceptable, partly because it affords an explanation of much that would otherwise have remained enigmatical, but more so because it furnishes when accepted a reason for the faith whereby wishes for the welfare of ourselves, or of our friends or countrymen, or of humanity at large, become hopes ; whereby our hopes become prayers, and our prayers achievements.

" Some may call it conscience, but I prefer to call it the voice of God," said the mother to the little boy who asked what it was that seemed to say to him, " It is wrong," when he had thought to kill a harmless tortoise with his stick, merely for the sake of imitating a disposition to destroy a weaker creature so often exemplified by others. Why did the mother prefer to call it the voice of God ? Because she knew the power of faith in a beneficent Spiritual Being, better than herself, Who fostered in her a disposition to be herself beneficent as He ; whereas if the child grew to be a man with the idea that his conscience was only the voice of his own intelligence his will would learn to acknowledge no higher sovereignty than natural impulse or self-interest. It is the same with everything that is attributed to God ; it may be attributed to something else. It is after all a matter of preference ; but the preference makes a very great difference. What is it that urges us to be honest ? " The voice of God," say some ; " The common experience that such is the better policy," say others. But who are likely to practice honesty more scrupulously and more consistently ; they who believe it is better not to drive away custom by betraying a desire to gain more than they bargain for, or they who have a lofty ideal of human character based upon the hypothesis that God is perfect and men are sons of God ? What is it that makes men benevolent and altruistic ? " Deference to public opinion," someone may answer. But who will be the most benevolent and confer the most considerable and most acceptable benefits upon their fellows, they who feel encouraged by the rewards of public opinion of imperfect mortals or they who believe they have a Father in heaven Who is merciful and bountiful, and feel that it behoves them as children of His to endeavour to be perfect as He is perfect ? What is it that makes us appreciate the beauty of our surroundings, and take an interest in all the knowledge we can acquire about them ? "A high development of an instinct for gratification in life, allied to the instinct for self-preservation observed even in animals of the lowest order," someone may suggest. But which is likely to result in the best cultivated appreciation of the beautiful and the

keener inquiry into the nature, properties, relations and possibilities of all things; a healthy animal satisfaction with existence, or a feeling interpreted as consciousness of environment by God's creations, or by material forms evolved by the influence of the eternal working of that Spiritual being Who is the Father of mankind?

Pages from the Past.

II.

Sir,

In his scholastic work Dr. Montgomery had the assistance of gentlemen who subsequently attained high distinction, viz.: Mr. Pooley Shuldham Henry, who after ministering in Armagh became President of Queen's College, Belfast; Mr. John Scott Porter, son of Rev. Wm. Porter, of Limavady—a United Irishman, and one of those who, as his grandson, Sir A. M. Porter, Master of the Rolls, boasted, "led the Unitarians out of the Synod of Ulster."

Mr. Scott Porter became Minister of the First Presbyterian Church, Belfast, and was a theologian and biblical critic second to none in Belfast then or since.

The Doctor was also assisted by Mr. George Hill, who, after a short ministry in Crumlin, became Librarian in Queen's College, Belfast. His works, "The Plantation of Ulster," "The Macdonnells of Antrim," "The Montgomery Manuscripts," etc., are monumental. But two junior masters in the Institution attained innocently a very different notoriety. On a Saint Patrick's Eve they attended a public dinner, at which a toast was proposed, viz.: "America, the land of liberty, and asylum for the oppressed." Forthwith the Parliamentary grant of £1,500 per annum was discontinued.

The "evil genius" of Ireland was still in the ascendant—the Irish Parliament instead of being reformed had been dissolved, and the Union which Mr. Gladstone characterised as a "blackguard transaction" had been effected. Many were of opinion that the Rebellion in '98 had been fomented to provide an excuse for the transaction.

At all events, there was colossal bribery. Bitter is our regret that so far as the major part of Ireland is concerned the Union has been repealed. Some years previously the Marquis of Londonderry wrote to Dr. Moses Neilson, of Rademon Academy, asking that some young man be recommended to him competent to act as tutor and companion to his son.

Dr. Neilson recommended a young man named Cleland who became an Episcopal clergyman and founder of the Stormount family. One day Cleland had the good fortune to save his pupil from a watery grave in Strangford Lough; that pupil was Lord Castlereagh, who died by his own hand.

There was a Dr. Black, Minister of Dromore, Co. Down, but who was transferred to Derry. He ruled the Synod with a rod of iron and was very influential among Presbyterians.

Cleland and Black were most enthusiastic advocates in their respective Churches of the Castlereagh policy. One early morning, clad only in his dressing gown, Black flung himself into the Foyle and was drowned. There was a rumour that Cleland's end was also of a calamitous nature.

For twelve years the Government Grant was suspended; but the public responded munificently to the appeal of the Institution authorities, so that the work thereof was carried on brilliantly.

In April, 1821, Dr. William Neilson, Professor of Irish, Classics, and Hebrew died. He was son of Dr. Moses Neilson and Minister of Dundalk. When I became Minister of Rademon in 1869 a very old man, Henry Morrison by name, who had been connected by his first marriage with the Neilson family, told me that when the said Dr. Neilson visited his father and brother, he conducted Service in the Old Meeting House and preached in Irish. So that the good folks thereabouts were bilingual in speech, just as they were about Newry till almost this day.

When it came to the election of a successor to Dr. William Neilson, four candidates offered their services, viz.: Mr. J. R. Bryce, of the Covenanting Synod; Mr. Kyle, nephew of the Provost of Trinity College, Dublin; a Mr. Repp, a native of Iceland; and the Rev. Wm. Bruce, son and assistant to the Rev. Dr. Bruce. Dr. Bruce was a descendant of the Royal Scotch House of that name; his son, the Rev. Wm. Bruce, combined the grace and dignity of royalty with the gentleness befitting a minister of Christ. His only peculiarity, so far as I know or ever learned, was that he wore grey kid gloves when officiating in the pulpit. Well qualified by his learning, his family standing well with Lord Castlereagh, prudence combined with principle to secure a majority in his favour—a majority led by Sir R. Bateson and numbering Episcopalians, but which also included the Rev. Edward Reid, Moderator of the General Synod. And of this election, Dr. Montgomery said afterwards, "sprang all our stormy meetings and the very breaking up of the General Synod of Ulster."

JAS. KENNEDY.

Temperance Notes.

ABRAHAM LINCOLN.—We were rather surprised, and a wee bit grieved, when attending an Anti-Prohibition demonstration recently, to hear an expression of opinion against Prohibition as emanating from the liberty-loving Abraham Lincoln. Now we learn that a notorious liquor paper from the States first printed the extract, and a liquor organisation "broadcasted" it all over the country. We will give the extract here, but state at once that it is nowhere to be found in any of the writings or reported speeches of the hero of the Abolition of Slavery:—

> "Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason in that it attempts to control a man's appetite by legislation, and it makes crimes out of things that are not crimes. A Prohibition law strikes a blow at the very principles on which our Government was founded."

This false statement was published originally to influence the negro vote during a Local Option campaign in 1787. But besides denying that Abraham Lincoln ever uttered the words we will give two illustrations that go to show that Lincoln himself was a thorough-going 'intemperate' temperance reformer. On March 29th, 1839, in defence of fifteen women who had been arrested for smashing the windows of a public house (to be exact "a wine parlour") he made the following statement:—

> "Touching this question there are three laws—first, the law of self-protection; second, the law of the statute; third, the law of God. The law of self-protection is the law of necessity, as shown when our fathers threw the tea into Boston harbour, and in asserting their right to life, liberty, and the pursuit of happiness. That is the defence of these women. The man who has persisted in selling whiskey has had no regard for their well-being or the welfare of their husbands and sons. He has had no fear of God nor regard for man; neither has he any regard for the laws of the statute. The course pursued by this liquor dealer has been for the demoralisation of society. His groggery has been a nuisance. These women, finding all moral suasion of no avail with this fellow, oblivious to all tender appeal, alike regardless of their prayers and tears, in order to protect their households and promote the welfare of the community, united to suppress the nuisance. The good of society demanded its suppression."

Abraham Lincoln himself was a Total Abstainer, and an ardent promotor of total abstinence principles and practice. The above quotation is from a speech against a publican who was notorious for law breaking, never refusing drink to an intoxicated person, and so on. Therefore is not of great value in judging Lincoln's own views. But the following short extract is

different. To a life-long friend and co-worker in the temperance cause [Major Merwin], he said on one occasion :

> "Slavery is abolished. After reconstruction, the next great question will be the overthrow and abolition of the liquor traffic, and you know, Merwin, that my head and my heart and my hand and my purse will go into that work."

These and similar interesting details can be read in a recent publication, "Lincoln and Prohibition" by Charles T. White.

Bands of Hope and Summer Months.—Most if not all of our Bands of Hope close down about Easter until the autumn because of the long light evenings. Children have been shut up in the day schools (often in overcrowded class-rooms) and it would be wrong to keep them, even for good temperance work, from the air and light that games in the open afford. Do any of our Bands of Hope carry on during the summer at all? We mean have any devised schemes whereby there is no interruption of the good work, and yet full benefit is derived from open-air recreation? If not, there is certainly no reason why the Sunday Schools should not have Temperance on their programme of lessons, as many have where there is no Band of Hope.

P. G.

"Two Unitarian Laymen and the Foundation of their Free Faith."

[Part of an Address delivered by Dr. Samuel M. Crothers to the All Souls Chapter, Laymen's League, Washington, U.S.A., as reported in "The Christian Register," March 16th, 1922.]

Let me call attention to two great Unitarian laymen, and their attitude toward the organization of Christianity in their time. One lived in the seventeenth century, the other in the early nineteenth century—John Milton and Thomas Jefferson. If you could understand the religion of John Milton and Thomas Jefferson, you would understand the meaning of this laymen's movement. The most religious man, I take it, in England, in the seventeenth century, was that great poet and preacher John Milton. Educated religiously, profoundly religious in his point of view, ardently desirous that he should become more and more potent in the world, John Milton found that it was inpossible at that time to find any church, any organized religion, that would admit him. For many things which he believed in common with his contemporaries, there were some things, such as the doctrine of the Trinity, which he was unable to believe, and which cut him off from the fellowship of the churches of that day.

Let me read John Milton's statement of the reason why he, with all his profound religiousness, was unable to enter into the ministry of the church into which he was born. Said Milton : "Were it the meanest under-service of God by his secretary conscience enjoined I should not draw back from the most difficult labours of the church, to whose service by the intention of my parents and friends, as well as by my own resolution, I was destined from childhood. Coming to some maturity of years and perceiving what tyranny had invaded the church, that he who would take orders must subscribe himself a slave and either perjure himself or split his faith. I think it better to preserve a blameless silence rather than to take up the sacred office of preaching bought and begun in servitude and forswearing."

John Milton, profoundly and earnestly convinced of the necessity and power of religion, was yet, by no fault of his own except that of unusual conscience, without a church, lonely, a voice crying in the wilderness. Lesser men could enter the church ; they could subscribe to any creed that was offered them ; but a man like John Milton found that absolutely impossible. It was as if the church said, "We don't want you, and we won't have your kind ; stay out." And he did.

In the beginning of the nineteenth century—in the election of 1800—you find one of the great questions was, Can a Unitarian be properly elected as President of the United States? Thomas Jefferson had certain ideas of religion. They were ideas which were to be applied not to individuals, but to nations, to people; and he believed, just as your president [Chief Justice Taft] here has stated his belief, that you could not carry on a great nation without appealing to the religious centre. Thomas Jefferson could not believe the literal doctrines proclaimed by the churches of his day, and because he could not believe these things he was called an infidel.

About that time Thomas Jefferson wrote to Joseph Priestley, the leader of English Unitarianism, saying to Priestley, "Why can we not so present a liberal religion that people will understand what we mean?" He said: "Men say I am not a Christian. Well, if they mean that I do not accept these elaborate theologies, they are right; but if by 'Christian' you mean a man who believes in the teaching of Jesus of Nazareth, and a man who believes that these teachings are of tremendous importance, that they are simple, that they are far-reaching, and that they are sufficient for conduct, I am a Christian." And he said to Priestley: "Why don't you simply select out of the New Testament the sayings of Jesus himself, leaving out the story about him, leaving out the miraculous elements, but simply putting together these teachings of Jesus? I think you would do a service for mankind."

Priestley wrote back to Jefferson, "Why don't you do it yourself?" And Jefferson did. He made a scrapbook in which he took every word recorded of Jesus and put them together so that they would be consecutive, and then he said as he showed this to his friends: "This is my creed; that is what I believe to be true; that is to me religion. Whether Christianity is that I do not know, but I am willing to put my confidence in this simple, practical, spiritual teaching of Jesus of Nazareth."

And so the word went about of Jefferson's Bible, a curious kind of scripture which was only the old scripture simplified and brought down to practical language. Now many years ago the House of Representatives and the Senate printed Jefferson's Bible with an account of how it grew, in a beautiful form, a beautiful binding, and presented a copy to each of the members of Congress. I hope it did them all good. It at least made these people see what Jefferson's Unitarianism meant. It meant the going back of the mere theory about God or about Jesus, and trying to bring to men's minds the thought of what the great Teacher of religion did. Years after, the Unitarians at a National Conference adopted practically Jefferson's statement. We believe in the religion of Jesus, the religion taught by Jesus, and we believe in bringing that to bear upon the practical work of life.

That is Unitarianism in its essence.

Presentation at Downpatrick.

On March 9th the Downpatrick Congregation, at a social meeting in the Assembly Hall, testified their high esteem for Rev. Ralph Philipson, who, after a faithful ministry of six and a half years, is about to take up a more responsible pastorate at Hinckley, Leicestershire. Mr. S. C. N. Lowry presided, and amongst others present were Rev. E. I. Fripp, of All Souls', Belfast; Rev. J. J. Magill, of Rademon; Rev. J. Begg, of Colne; and Rev. S. B. Crooks, rector of Killough.

After tea, the Chairman said that he was glad to see such a good and representative audience. As everyone was no doubt aware, Downpatrick wa about to lose Mr. and Mrs. Philipson, who could not resist a peremptory call to a larger field of labour in England. The congregation felt that they could not allow them to depart from

amongst them without showing their high appreciation of their work and worth during their too short stay amongst them, and this social gathering afforded an opportunity to express this feeling and to wish them all possible happiness and success. The congregational life had quickened during Mr. Philipson's ministry ; both he and Mrs. Philipson had won their regard and affection ; and it was hoped that on their return to their own people they should be able to give a favourable report of the citizens of this corner of the Empire.

Mr. J. F. Cochrane read a complimentary address. In the name of the congregation, the Chairman presented Mr. Philipson with a handsome dining room clock and six volumes of poetry, and Mrs. J. F. Cochrane presented Mrs. Philipson with a wristlet watch. Master Jack Dickson then introduced Miss Mary Stewart, who, in the name of the Sunday School children and teachers, presented Mr. Philipson with a fine Carey water-colour of Ballydugan lake, showing the Mourne Mountains in the distance.

Mr. Philipson fittingly acknowledged the warm wishes of the congregation as expressed by the chairman, and embodied in their generous presentation. In his congregation he had been most fortunate in having so many folk of sterling character and devotion to their church. In a remarkable way he felt that his congregation had stood as a big united family, and that had always been his attitude towards every member. It had been a privilege to be welcomed into their homes. In going to his new work it was strength and joy to him to feel that he carried with him the esteem and the affection of that congregation. It was good-bye, for a little while—it might be for years, but he hoped it would not be for ever. In a few years he would come back on a visit, and would hope to find that congregation as loyal and as devoted to their new minister as they had always been to him.

Mrs. Philipson replied : In these modern days I suppose every woman is expected to speak for herself. I am afraid that as a rule I am always glad to leave public speaking to the men folk. But to-night I am so moved by your generous gift to me that I want to express my own appreciation. My life in Downpatrick has been a very happy one ; in spite of being so far from my relatives I have never really felt lonely. We go out of your sight, but by one of God's greatest blessings to us all we have memories, and in that store-house we can treasure these happy years of work and comradeship.

Rev. E. I. Fripp, speaking as an old friend, said that he regarded Mr. Philipson as a most promising young minister, cultivated, most gentle, greatly in earnest. His first happy, successful ministry in Down would be an inspiration to him in the future, and their friendship would go with him.

Rev. J. J. Magill was sorry that a young man of the talents of Mr. Philipson was leaving the country ; they wanted more like him.

Two humorous sketches, " The Colonel's Consent " and " The New Waiter," by the Amateur Dramatic Club, organised by Mr. Philipson, formed distinctive features of the evening's programme. Songs were contributed by Miss L. Gibson, " My Dear Soul " ; Miss Gertie M'Murray, " Come to the Fair " ; and Mr. W. Maxwell, "Are you Working ? " a fancy dance by the Misses Betty and Dorothy Newman ; a recitation by Mr. Reid, " Mandalay " ; and pianoforte solos by Misses M. and A. Dickson, the latter also being accompanist. The National Anthem brought a happy gathering to a close.

WANTED.

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Apply, Mr. John Morrow,
Ballymorran,
Killinchy, Co. Down.

Belfast Domestic Mission

The Rev. Herbert Barnes, of Newcastle-on-Tyne, preached on the occasion of the Annual Services for the Domestic Mission on March 11th. Mr. Barnes is a native of Greyabbey, County Down, and is at present in charge of one of the most important churches in the North of England. In the Rosemary Street Church in the morning he took as his theme "The God of Love." He said no dogma had ever yet construed God in the terms of love, and no creed had been formulated on the basis of God as love, the theological system had been framed around the proposition that God is love. If Jesus was right in his knowledge of God, nine-tenths of the traditional theology of the Churches was wrong. Men had never yet believed or dared to preach absolutely that God is love, because they had never reached the high plane where Jesus stood and where He knew he stood with God. To love God because it was commanded was an impossibility, to love God through fear is cowardly, to love God in ignorance was superstition. They could only truly love God when they knew Him to be love. Mr. Barnes conducted the evening service in All Souls' Church.

Mr. Bowman Malcolm presided on the following night at the annual meeting of the Belfast Domestic Mission to the Poor, held in the Central Hall, when an interesting report was presented by Rev. M. Watkins (hon. secretary). It alluded to the resignation of Mr. J. Harold Smith (missioner) and the appointment of Mr. Norman Kirkham as his successor. A tribute was paid to the work of Mr. Smith, and it was stated that Mr. Kirkham was throwing himself whole-heartedly into the work. During the disturbed state of the city Sunday services had to be held in the Central Hall, but since September all the Mission agencies were in full swing again. Four new trustees had been appointed during the past year, viz., Messrs. Bowman Malcolm, Harold Thomas, C. J. M'Kisack, and Michael C. Andrews. The Committee, in urging the claims of the Mission, said the funds called insistently for new and increased subscriptions, for it would be impossible to carry on upon the present income were it not for the investments standing to the Mission's credit. There was also a pressing need for voluntary workers.

Mr. J. Mackenzie, hon. treasurer, submitted the financial statement, which showed a credit balance.

Mr. Kirkham, the missioner, reported upon the work accomplished since he had taken up office.

Moving the adoption of the reports, the Chairman emphasised the necessity for increased subscriptions and a greater number of workers. Their thanks were specially due to Mr. Kirkham for the plucky way in which he had carried on the work of the Mission during very troublous times, and he deserved hearty congratulations.

Mr. F. A. Robinson seconded the motion, which was passed.

On the motion of Mr. C. J. M'Kisack, seconded by Mr. E. R. Jackson, a vote of thanks was accorded Mr. Kirkham.

The general committee and the ladies' committee were re-elected on the motion of Mr. Albert Hunter, seconded by Mr. Walter Roberts.

A resolution of thanks to the Rev. Herbert Barnes for preaching the annual sermons was passed on the motion of Mr. T. H. M'Murray, seconded by Mr. H. Leyland, and a similar compliment was accorded the voluntary workers of the Mission on the motion of Mr. E. Gordon, seconded by Rev. M. Watkins, who said he hoped the Laymen's League would take a still greater interest in the work of the Mission.

On the motion of Mr. J. Mackenzie, seconded by Mr. R. M. Laird, a vote of thanks to the Chairman was unanimously passed.

A Piquant Contrast.

We note in the columns of "The Christian Register" of March 8th an event of more than passing interest. This is no less than a Mission at Los Angeles planned by the Unitarian Laymen's League and undertaken on its behalf by a very eloquent and scholarly American divine, Dr. Sullivan. Los Angeles will occur to some of our readers as the headquarters of a Bible Institute which is represented in the North of Ireland by a certain notorious missionary. While the latter has come here to promulgate a theology which only the thoughtless find satisfying, our representatives across the Atlantic are desirous of preaching the gospel of the Love of God to thoughtful and reverent minds. We may take for granted that coarse abuse of other persons or beliefs will form no part of the message of Dr. Sullivan and his colleagues. If they cannot persuade by reason they will not endeavour to compel by fear. Already we note that an excellent beginning was made at Los Angeles, and that other centres on the Pacific Coast are arranged for. The only thing necessary to consummate the success of Dr. Sullivan's mission is to recall from our district the man Los Angeles kindly spared to convert Ulster. His fulminations against Unitarians, with or without the offensive adjective, would do more than anything else to arouse an interest in their reasonable faith. But since, according to some English organs of opinion, Ulster in general and Belfast in particular has achieved a moral and spiritual millenium we can bring ourselves to acquiesce in the transference of our good friend to his former headquarters. We anticipate and accept the thanks of the Unitarian Laymen's League in that distant centre.

An Original Prayer

A Baptist minister in a London suburb composes a few verses every week, and places them on the notice-board, which he calls his "out-of-doors pulpit." The following is a specimen :—

Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
And sense to keep it at its best.

Give me a healthy mind, good Lord,
To keep the good and true in sight,
Which seeing sin, is not appalled,
But finds a way to set it right.

Give me a heart that is not bored,
That does not whimper, whine or sigh ;
Don't let me worry overmuch
About the fussy thing called "I."

Give me a sense of humour, Lord,
Give me the power to see a joke,
To get some happiness from life
And pass it on to other folk.

Reports.

Belfast : Domestic Mission.—On January 27th the Unity Guild gave their annual entertainment to the Mission people. This event is always keenly anticipated. The fact that the members of the various churches make a special effort to entertain us as their guests is pleasing and helpful. We cannot fully express our deep gratitude and appreciation. If the Unity Guild realises how often the Mission people speak of their entertainment and its pleasure it will be rewarded. The numerous encores demanded were ample proof of the delight of the audience in the artistes' efforts. Some of the artistes had to work very hard. We hope the Unity Guild will kindly accept our very best thanks. The Mission work is going on satisfactorily. Whilst no remarkable improvements are apparent, the outlook is vigorous and promising. We desire no tremendous ebbs and flows, preferring to firmly march along, steady and strong. By so doing we believe the best interests are being served. If any of our numerous friends have any male cast

off clothing, especially youths' and medium size men's, arrangements can be made to collect them, on the Missionary being notified. Frequently application is made on behalf of some of the boys just leaving school for work. If any of the friends of the Mission are able to provide or influence towards obtaining work, they will do great service by notifying the Missionary at the earliest convenience. To give our boys a chance in life is no mean service.

* *

Belfast : First Church.—Two important events occurred recently. The first was the Annual Meeting of the Congregation, which was held in the Central Hall on February 27th. It was responsible for a larger attendance than for several years. Tea was served by members of the Ladies' Committee, and the chair was taken by the Minister (Rev. H. J. Rossington, M.A., B.D.) at 8 o'clock. Hymn and prayer opened the proceedings, and then the Secretary (Mr. E. Gordon) read the Minutes and the Committee's Report. The latter was of a very satisfactory character, and emphasised the splendid evening attendances for the months of October, November and December. The various institutions, amongst them the newly-formed Fellowship, were in a flourishing condition, while the Sunday School continued its valuable work. The future was felt to be full of promise and the tone of the meeting was decidedly optimistic. Mr. William Greenfield presented his statement of accounts as Hon. Treasurer, the only regret it occasioned being his intimation that through business reasons he had to relinquish his office. The Chairman and Mr. Bowman Malcolm, in moving and seconding the adoption of the reports, gave cordial expression of thanks to Mr. Greenfield for his services as Hon. Treasurer. It was satisfactory to the meeting to learn that Mr. William M'Robert had kindly consented to succeed to the position thus vacated. Members of the various Committees were elected to fill the places of those who retire according to rule, and such retiring members were heartily thanked for their good work. When the formal business was over an excellent programme of vocal and instrumental music was rendered by the organist and the professional members of the choir. The pronouncing of the Benediction brought a most successful meeting to a close.—The Annual Sunday School Party and Prize-giving was held in the Central Hall on March 3rd, a large gathering of teachers and scholars, parents and friends, partaking of tea, served by the Misses Hall, Hewitt and Parker. The Minister presided, supported by Mr. Robert M'Crum (Superintendent). An excellent miscellaneous programme acted as prelude to "The Green Dwarf," a play which had been most carefully rehearsed by the scholars under the supervision of Miss Hewitt and Miss Hall. These ladies had every reason to be pleased with the result of their painstaking efforts, for the play was excellently given. A large number of book prizes were awarded for good conduct and attendance, and three members of the M'Keown family qualified for special prizes, having secured full marks. The prize distribution was followed by round games, and into these both scholars and older friends threw themselves with zest and remarkable energy. An enjoyable evening closed with youthful energy unabated.

Belfast : First Church Fellowship.—The best attended meeting of the season took the form of a lantern lecture by the Rev. H. J. Rossington on February 21st, when the Central Hall was crowded. The subject of the lecture was "Glorious Devon," being the summary of holidays spent by the lecturer amidst the lovely scenes of that beautiful country. He spoke for just an hour, travelling rapidly from place to place, picking out the beauty spots and points of historical interest en route, and left his audience with a desire to see and hear more of such an interesting country.

Belfast : York Street.—The Annual Congregational Meeting was held on the 8th February, at 7-30, in the Schoolroom, the Rev. A. O. Ashworth presiding. After tea, the business of the evening was entered upon. The Chairman in his opening remarks complimented the congregation on the way they held together during the past ten months, when they had been without a permanent Minister. The first business of the meeting was the election of church officers, Mr. J. Chambers being unanimously elected as Treasurer, and Mr. S. Mooney as Secretary; Messrs. J. Watson and J. S. P. King being returned again as members of the Committee. Miss M'Connell was elected on the Committee to fill the vacancy of the late Mrs. Makemson. A short programme was afterwards enjoyed, items being given by Miss R. Black (elocutionist), Mr. Anderson (violinist) and the Rugby Male Quartette. This terminated the evening's proceedings. During the past Sunday evenings, the Rev. A. O. Ashworth has been delivering special addresses. These addresses have been attended by a marked increase in the congregation.

* *

Ballyclare.—We cull the following from the "Larne Times" dated February 23rd :—"On Friday evening, 16th February, in the M'Calmont Memorial Orange Hall, under the auspices of the Committee of the Old Presbyterian (Non-Subscribing) Church a very enjoyable concert was given to a large and appreciative audience. Mr. J. A. Laird, the well-known Belfast baritone, opened the programme with a fine rendering of 'Melisande in the Wood,' and later on gave in the proper spirit 'Drake goes West.' Encores were imperative, and Mr. Laird sang 'Young Tom of Devon' and 'Molly Brannigan.' He well merits the high reputation he holds on the concert platform, being the possessor of a splendid voice, which he knows how to use, and is a great artiste. It was a great disappointment that Mrs. Moore was suffering from a sore throat and unable to sing. Mrs. Hay (Belfast) took her place and sang very effectively 'Farewell.' Rev. M. Watkins (Belfast) sang 'Bashful Tom' and 'A Chip of the Old Block.' He had to respond to encores. Mr. Watkins sings with taste and expression. Rev. J. G. Davies sang 'Mary O'Neill,' and as an encore gave 'Danny Boy.' He has a pleasing tenor voice. Recitations were given by Mrs. Jackson (Belfast) with very telling effect. She has thoroughly mastered the art of elocution. Some of the best items and certainly the most touching were pianoforte solos by Mr. A. Taylor, who is totally blind. His great affliction seems to have enhanced his powers not only of memory but of technique. If any one plays to perfection, Mr. Taylor does. He accompanied Mr. Laird's songs, and to any one familiar with the accompaniments of the songs the accuracy was marvellous. Mr. H. M'Cormick, to whom was left the humorous part of the programme, sang some of Harry Lauder's best-known songs in a manner that delighted the audience, who demanded double encores. All tastes were catered for. The Comber Unity Players made decided hits in the two sketches 'Uncle Joseph' and 'Blatherwick's Diplomacy.' Both of these were presented in a manner which displayed no mean ability on the part of the players. To Mrs. Davies (Comber), on whom rested the responsibility for the two plays, congratulations are due for their pronounced success. And to all our Belfast and Comber friends who came so loyally to help us (many at great inconvenience) and gave us unsparingly of their best, the Committee desire to express their grateful thanks. The Concert was a great success. In connection with the Ladies' Sewing Class a very enjoyable social was held in the schoolroom on Wednesday evening, March 7th. This is the first of a series of fortnightly entertainments which the ladies purpose holding with a view to meeting the expenses incurred in connection with our concert. The arrange-

ments were in the hands of Mrs. W. Bell, Mrs. Roney and Miss Evans. The proceedings opened with a flower-guessing competition, which evoked much merriment and friendly rivalry. At 9 o'clock tea was served to a very good gathering of young people, following which Mrs. Moore sang very touchingly 'Playthings,' and as encores 'A Coon Song' and 'Farewell.' These were the sole musical items rendered. Though many had come prepared to entertain us further in this respect, the majority were not at all musically inclined on this occasion. They had evidently come bent on more vigorous forms of amusement and entered with zest into the various games and competitions so thoughtfully provided by the hostesses. These lasted throughout the evening till curfew hour. The prizewinners in the competitions were Miss M. Kerr, Mr. Laird, and Master Bertie Bingham. In a happy little speech towards the close Mr. Edward Laird thanked the ladies for their hospitality. The evening was pronounced by all present to be one of the most enjoyable they had ever spent, and augurs well for the future.

* *

Cairncastle Old Meeting House.—On Friday evening, March 2nd, Mr. and Mrs. Thompson gave their annual party for the children and young people of the congregation. There was a goodly gathering and a very happy time was spent, several children appearing for the first time. From 4 to 5-30 they played parlour games—draughts, go-bang, halma, fish pond, quoits, nine pins, solitaire, etc., and did puzzles and jig-saw pictures. Then there was a pause for tea, which every one was ready for, and then other games such as musical chairs, the Duke of York, oranges and lemons, etc., and dancing filled up the rest of the evening. For various reasons the party was later this year than it generally is, and seemed a good plan, as several of the younger ones and the more distant ones were able to be present.

Comber : Young People's Society.—The closing social entertainment of the season was held on Wednesday, 14th March, when there was an excellent attendance of members and friends. Miss Mary Osborne had charge of the refreshments, and she performed her duties very satisfactorily. Mrs. H. Ferguson was responsible for a most enjoyable musical programme. Miss M. Johnston, Belfast, who possesses a beautiful and powerful contralto voice, rendered several songs very effectively, while Miss Ethel Charteris, Belfast, gave a series of musical monologues and recitations which charmed the audience. The excellent performances of these two ladies were greatly appreciated by the members, and they felt deeply indebted to them for their kindness in coming among them and giving of their best freely. The winners of the competition were Mrs. H. Ferguson and Miss Margaret Osborne. Dancing was indulged in during the evening, the music being supplied by Mrs. Munro Ferguson, Miss Eva Andrews, and Messrs. M'Cartney and Speers. Rev. J. G. Davies expressed the best thanks of the Society to all who had assisted in making the entertainments so enjoyable and successful throughout the season, and he tendered their special thanks to the Misses Johnston and Charteris for the excellent way in which they had entertained them that evening, and he expressed the hope that they might have the pleasure of their presence among them again next year. The proceedings terminated with the singing of the National Anthem.

* *

Downpatrick.—After many years of most devoted service, Miss Cochrane has resigned her duties as organist. The congregation has always valued her faithfulness and will greatly miss her leadership. Fortunately the Church will have her continued interest and loyalty in all that concerns its best welfare. Mr. Ernest Naylor, of Downpatrick, has been appointed as successor to Miss Cochrane.

Greyabbey.—An extremely enjoyable concert was held here on the first Friday in March, when the Concert Hall was packed by a very appreciative audience. Songs were contributed by Miss S. Bodel, Miss M. Johnston, Mrs. H. Ferguson, Mr. J. A. Laird, Rev. J. G. Davies, and Mr. T. Barnes, and one and all earned the applause they evoked. Miss E. Charteris gave several clever recitations, and Mr. Fraser Doherty added to the success of the evening by songs and recitations given in that mirth-provoking style which he has made his own. We are deeply grateful to all these artistes for their kindness in giving of their best to help our congregation.

* *

Holywood.—On March 6th, in connection with the Church Guild, the Rev. H. J. Rossington gave his lantern lecture called "Glorious Devon." Mr. Wm. Patterson presided over a good attendance, and the lecture, with the beautiful pictures by which it was illustrated, was greatly appreciated. At the close, on the motion of Mr. W. H. Niall Nelson, seconded by Rev. Edgar Lockett, a very cordial vote of thanks was passed to Mr. Rossington and to Mr. H. Miller, of Queen's University, who kindly gave his services as lanternist.

* *

Larne and Kilwaughter.—The Annual Business and Social Meeting of this Congregation was held on 8th ult. and was fairly well attended, though the evening chosen was that of Larne Monthly Market. Those who have the burden and cold of the market-places for hours during the day cannot fairly be expected to return to town a second time. Several young farmers, however, from the classic regions of Moordyke and Ballinteraht, to their great credit, did return, bringing their wives and others along. After hymn—Mr. Ralph Hayes presiding at the piano—and grace by the Pastor loci, tea was bountifully and gracefully dispensed by Mrs. T. Nelson, Mrs. F. Wright, Miss Austin, Miss Bailie, Miss Crawford, Miss Drummond, Miss Moore, and Miss M'Kee. After tea the Minister took the chair and called upon the Secretary, Mr. Thos. Nelson, and the Treasurer, Mr. Frank Wright, to read their reports, both of which reports were found of a satisfactory character. Needless to say, both Secretary and Treasurer were enthusiastically reappointed and accepted office for another year. Mr. Samuel Magill, Chairman Larne Urban Council, then took the chair and introduced the different items of a very enjoyable programme. The items and those who contributed them were:—Selections by Mr. Ralph Hayes and his Amateur String Band; vocal solos by Miss M'Clure and Miss Blanche Gingles; pianoforte solo by Miss Nettie Pinkerton; violin selections by Mr. James Streight accompanied by Mr. Ed. Holmes (piano); recitation by Miss Rosa Canning; and reading by Mr. Samuel Magill. The well-deserved votes of thanks being passed to all who had given their services in Church work, and to those who contributed to the evening's entertainment, the meeting was concluded by the singing of "God Save the King," and Benediction by the Minister.

* *

Moneyrea.—A very successful Social gathering was held in the Lyttle Memorial School on Friday, March 2nd. The Minister (Rev. A. Whitford) presided. The proceedings began with a very interesting programme:—Chorus by the Choir; song, Miss Ferguson; recitation, Miss Spence; song, Miss J. Robinson; dialogue, "The New Waiter," by Misses Ferguson and E. Miskelly, and Messrs. S. Turkington, J. Miskelly, and S. Bryce; song, Mr. John Boucher; recitation, Mr. Bunting; song, Miss B. Robinson; dialogue, "Maggie's Dilemma," by Misses B. Kennedy and L. Turkington, and Messrs. J. Maxwell, J. Miskelly and S. Turkington. At the conclusion of the programme the chairman observed that the proceedings were to be marked by a presentation to Mrs. Gracey, who for the past

eight years had served the congregation in the capacity of organist. During the whole of that time Mrs. Gracey had been absent from the post only on two occasions—both of which were quite excusable. Mrs. Gracey's service had been of such an exemplary character that he could not allow the occasion to pass without expressing his own admiration of her faithfulness to duty. Not only in our Church, but also in the Sabbath School, Mrs. Gracey had rendered invaluable service as pianist and teacher, and he felt he was expressing the feeling of all present when he said that both Church and Sabbath School united in wishing Mrs. and Mr. Gracey happiness and prosperity in the days to come. The chairman also extended a welcome to the newly-appointed organist, Miss Robinson, of Castlereagh, and expressed the hope that she would feel at home among them. Miss Georgina Miskelly was then asked to make the presentation. In her remarks Miss Miskelly said: "Dear Mrs. Gracey, on behalf of the choir and congregation I am requested to ask your acceptance of an organ as a token of our appreciation of your services as organist during the past eight years. Throughout that period you have shewn unparalleled interest in the musical part of our services, and also in our Sabbath School. With it we would extend our best wishes for the future both to you and to Mr. Gracey, and would express the hope that your lives may be crowned with abundant happiness. That God may bless your lives and your home is the sincere wish of the Moneyrea Congregation." In reply, Mrs. Gracey thanked the congregation for their kindness and good wishes. The services which she had rendered to the church had in itself been a great pleasure. She would cherish the organ which had been so kindly given—it would occupy a place among her most valued possessions—but most of all she valued the kindly feeling by which the gift had been prompted. An enthusiastic tribute was paid to Mrs. Gracey's services by the Congregational Secretary, Mr. Turkington, who associated himself personally with the good wishes which had been extended. Mr. Gracey was then called upon, and in his remarks thanked the congregation for their generous expression of kindness to his wife, also for the good wishes which had been extended for their future. A vote of thanks to those who had provided the programme, proposed by the Chairman and seconded by Mr. David M'Clure, brought the first part of our proceedings to a close. Tea followed, and dancing was enjoyed until 5 a.m.

* *

Mountpottinger. — On Wednesday, February 28th, the choir held a Social Evening in the Schoolroom, which was a complimentary function to Mrs. Gardner, one of their most loyal members. The lady in question, who is perhaps better known as Miss Lily M'Cullough, changed her name shortly before Christmas, but owing to a recent family bereavement the ceremony was of such a quiet nature that her friends did not deem it fitting to show their appreciation of her work at that time. The above-mentioned gathering was therefore arranged to come at a more suitable date, and during the evening Mr. E. R. Jackson, on behalf of the subscribers, presented Mrs. Gardner with a handsome case of dessert knives, taking the opportunity of referring in glowing terms to the amount of work the recipient had done for both Church and Choir. As was perhaps only natural, the lady was somewhat overcome and on her behalf therefore suitable words of thanks were spoken by her brother, Mr. Harry M'Cullough. Those who enjoyed the performance of the Unity Guild's Japanese operetta, "Princess Ju-Ju," will be interested to learn that it will be repeated in the Rosemary Hall on Friday, April 13th, for the benefit of our funds. The price of the tickets has been fixed at the popular figure of 1/- and we hope to see a large audience.

* *

Newry.—The Annual Sunday School Party was held in the Schoolroom ad-

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joining the Church on March 1st. There was a very satisfactory attendance of scholars, parents and friends. Tea was served to the children under the supervision of Mrs. Slipper, Miss S. Warnock, Miss Mitchell and Miss Berry. After full justice had been done to the good things provided, games and competitions were indulged in and heartily enjoyed. Then followed a programme of music and recitations, in which the following scholars took part:—Misses Annie and Maisie M'Cracken, Fred Cunningham and Eveline Cowan; Master Willie M'Cracken, Joe M'Cracken, Fred Cunningham, Jim Cunningham, Bob M'Cracken, Leonard Cunningham, George Wharton, Jim Wharton. The distribution of prizes was the next item on the programme, at which the Rev. G. J. Slipper presided. Addresses of congratulation upon the progress of the school and the painstaking services of the teachers were given by the chairman and Mr. C. Warnock, superintendent. The prizes were handed to the scholars by Mrs. Christopher Warnock, and certificates for good answering in the examination under the scheme of instruction were also presented. Games were then resumed, and a very enjoyable evening was brought to a close at 9 o'clock by the pronouncing of the Benediction by the Minister.

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